

# The AMERICAN FRIEND

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Errol T. Elliott, left, editor of THE AMERICAN FRIEND, and Sydney Bailey, right, member of the Quaker Team at the United Nations, talk very seriously with I. G. Usachev, first secretary of the Soviet delegation to the United Nations. Errol Elliott has just completed three weeks of participation in the Quaker Program at the United Nations. He begins his report on this period of service and opportunity on the editorial pages of this issue.

## Meditation at Sixty-Five

Howard E. Kershner

## Go Ye Into All the World . . .

John J. Haramy

## Peace Witness at the United Nations

An Editorial

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## Meditation at Sixty-Five

*As we look toward the new year, Howard Kershner helps us to look toward future years in this meditation. He is a former clerk of New York Yearly Meeting and editor of "Christian Economics."*

On my fortieth birthday I fell to speculating on how much of my life I had lived—not in years but in satisfaction and useful work accomplished. It was clear to me that the past ten years had been more significant than the previous thirty. I wondered if the next ten years would be worth as much as the first forty. At fifty I took stock and it was so.

At three score I reviewed the previous decade and would not have traded those ten years for the preceding fifty. Today, halfway through the seventh decade of life, I confidently expect that it will surpass the first sixty years. It begins to appear that life is not measured by years. One year of full maturity may be worth ten or twenty years earlier in life. One need never feel that life is in the past. The most interesting and useful part of it is always in the future. It dawned upon me one day that each year has been better than any previous year and I believe it will be so forever.

Can one ever say that he has lived half, three-quarters, or more of his life? The expansion of his spiritual being may make whatever years remain of more value to himself and to society than the many years stretching backward over the lengthening journey. In other words, does not the growth of the soul and the deeper insights that come with maturity more than compensate for the passing of years so that the best and most significant part of life is always ahead? Aren't the ripe apples of October more interesting and useful than all the blossoms and foliage of the long spring and summer?

A flash of insight or a bit of work that may be accomplished in a short period may be worth more than many years of life. One may spend a lifetime in preparing to do something and then accomplish it very quickly. Some trees require many years of maturity before bearing fruit. An orange absorbs many long months of sunshine before it is ripe. Many men do their best work in the seventies and eighties.

But our mortal existence must

some day come to an end by accident, disease or accumulating years. Will there be any anti-climax or sadness when that time arrives? Certainly not!

Having yearned for more light and spiritual vision, will it be anti-climax when we see no longer through a glass darkly but face to face? Is not the moment when one reaches the summit of a mountain a thrilling climax to long and arduous toil? Is it not, in fact, worth more than all of the climb?

After working a lifetime to build a house eternal in the heavens not made with hands, will it be disappointing to move into it?

Will there be sadness in going to the place which our Lord and Saviour said He has gone to prepare for us?

Will there be any regret or hesitancy about entering into the fulfillment for which this life is a preparation? Paul did not feel it so when he said "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things

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# Editorials . . .

## Quaker Stance on Peace

Though the main testimony of Friends is integrity, and though the testimony on peace flows from that basic spirit, we cannot safely settle there. To do so is like saying that it is enough to be sincere, to be good, and nothing more. We are all aware that good people, well-intentioned, can often do wrong. We must be good-for-something and in doing so we face the necessity of determining our position, our stand, examining and appraising it. This position or stand as taken traditionally by Friends in the field of peace is called their peace testimony.

### FACING ALTERNATIVES

Granted the sincerity of Friends having diverse points of view on their responsibilities in peacemaking we must also examine and re-examine those positions, measuring whatever light each may have for the others. There, in general are four positions one might conceivably hold:

(1) *Full participation in the military pattern of one's nation.* This would mean participation as required in military preparation and service. The position can be held thoughtlessly, with one merely going along with the rest of his compatriots simply because everyone is doing it. It might be held thoughtfully, knowing that war is a moral deviation, to say the least, but believing that the citizen is caught in it and has no real moral alternative to something for which everyone is in some measure responsible. Taking this stand, one may feel that where evil is being done by an "enemy" there can be no neutrality; that the attempt to do so actually throws one's weight on the side of a greater evil than war.

(2) *Limited participation while bearing a witness of peaceful service.* This means acceptance of certain forms of non-combatant service within the military, such as medical work. One might accept this position, feeling that in the midst of war some gleam of peace witness may be shared in the conflict patterns of thought and action. One might thereby feel that he is holding his candle very close to the darkness against which many people around him are silently struggling. He may realize the difficulty of avoiding being overwhelmed with military ways and ideas until he is more influenced than he is influencing the life about him. He may well know this and accept this service in full awareness.

(3) *Participation in a separate and constructive service which his group may in large measure control.* He may accept this as an opportunity for collective peaceful action, informed by the group thinking which he offers. It is for him a group response that stands as a positive answer over and against the military way of solving problems. He may know that it cannot win

this war but believes that in the long view it is doing the vastly more important task of helping to destroy all war. He may see in it creative action that offers an alternative to war by destroying *enmity* rather than *enemies*. In full awareness he will certainly be humble about how measurable his efforts in that direction are. Even so, he may feel that he is helping to build up a body of thought and patterns of action that have great power for the future.

(4) *Non-participation in something considered as evil.* One choosing this course may see clearly the unwilling part he has played in the causes of war, but may feel that the "causes" are not justification for hostilities in which almost every force of evil is turned loose among men. He may want to witness against the entire pattern which includes drafting of man power, taxation for war purposes and every other conceivable element of mass evil. He may therefore refuse to register or respond in any way to the calls made upon his time and talents. He will likely spend his time in prison while war is on.

Those four positions as described will not satisfy every Friend. They are too briefly given to be sufficiently accurate and will not include every conceivable position. They may, however, serve in a general way to place before us the question, "What is the traditional position of Quakers?" Is it the first alternative? Obviously not! That should need no argument, despite the position which a present day Friend may hold or which may seem to him the most enlightened. He has a right to hold it, but hardly a right to call it the traditional Quaker testimony, not even in the sense of a present day fulfillment or enlightenment. It may be right for him today, so he might argue, but surely it is not "Quaker," not in the historic or traditional sense.

In the other three positions, does the second alternative present traces of the testimony which comes toward full purity as in the fourth alternative? Probably those who hold to the last position would believe so, but let us examine this question further.

### CONSCIENTIOUS AFFIRMATION

Surely the basic position as revealed in Quaker history is not one of conscientious *objection* alone, but one of conscientious *affirmation* of a way of life that takes away the "occasion of all war." This is not to say that they who take the absolutist position do not also serve. If, in the motives of one protesting a way believed to be evil, he holds in all sincerity to his faith, the negative stand may actually be a positive one and bear a witness that the world cannot wholly ignore. We who glorify the martyrs and sing their praises, who speak proudly of English prisons filled with early Quakers as their witness of faith and courage, who are we to disparage those who choose to suffer today for their faith? The first steps forward for civilization were often first taken through prisons, or by way of death itself. Read back through history, see the lonely stands taken by prophets, go back to Calvary itself and you do not find the way forward marked by a kind of aver-



aging of mass thought as the beam of the future.

Let us examine the alternatives of peace-making. The way of progress generally consists of building up new collective answers to old collective problems. This fact offers a unique opportunity for a break-through to a new level of response in world political, racial and other tensions leading to war and characterizing war itself. Less than fifty years of recent Quaker history have demonstrated the validity of this response. New patterns of group service have blossomed in an abundance much beyond what might be promised by our numbers. They need not be listed here, for they are well known. They have kindled the imagination of other Christian and government bodies which, in some cases, have taken over and released us for other experimentations of good will. These, in brief, fall within the positions of alternative services presented above.

#### EVERY WAR IS A "NEXT" ONE

Persons taking this stand are sometimes challenged by those holding to the first position, i.e. that we must not discontinue such services, but must realize that these do not stop the *next* war, and that we are in some manner responsible as citizens to stop the next one if we are ultimately to stop war forever. That is true, but there is some burden of proof on such criticism. Might it not be shown that if the next war is indeed prevented that it may be partly due to influences set going by non-participants in the far reaches of the past, influences which at that time did not stop their "next" war but may help us in preventing *our* next one? So may we, in our day, contribute to a future need. It may also be answered that there are many ways, too numerous to present here, by which one may help deter threatened war, without putting all hope on a power block, East or West. The problems are vast enough, complex enough and our opportunities great enough that none of us can claim to hold the one and only tenable position as the enlightened one for Quakers today.

In whatever position held by a Quaker, there should run one central witness—to make all of one's life and service a creative contribution toward goodwill among men. For most Friends the problem seems complex and the relationships of men so intertwined that no clear answer is available. Yet, in the last analysis, one must choose where the accent of his life shall fall. The choice will not be made with equal clarity by all, but that it must be made is quite evident, unless we are to be satisfied merely to drift with the current of whatever thought is around us. This is not a counsel of mere tolerance, but of enlightened thought, informed and inspired by worship and answered by an accepted life-discipline.

The great question is, are we thinking, living, working on any creative peace front, or are we taking for granted the old political assumptions which, in the last analysis, rest on power alignments backed by military might?

#### Peace Witness at the United Nations

Speaking of alternatives in the peace witness, there is one through the staff of the Quaker Program at the United Nations. The opportunities to be of service in peace-making range all the way from incidental meetings of Quaker staff members with representatives in the halls to planned conversations in the Delegate Lounge, pre-arranged conferences, and small luncheon meetings at Quaker House.

I have stood in the halls or lounge with Elmore Jackson or have walked with Sydney Bailey through the corridor, looking for some representative who is working on some important resolution that is coming up. Sometimes the "looking" goes the other way—a representative stops to confer and ask questions or make suggestions. It may be an Arab official, an Egyptian representative, a member of the United States personnel or some other. Here, as in political work on the national level, responsible people want light and opportunities to share their own ideas.

The Egyptian crisis was at its emotional height when I arrived a few weeks ago at the U.N. Britain, France, Israel, the USSR and the present Hungarian government were sharing somewhat equally the criticisms of other nations on the floor of the Assembly. It is quite a marked change now to hear those who speak against the Soviet policy in Hungary referring to the willingness of Britain, France and Israel to accede to the requests of the U.N. that they withdraw from Egypt. The three countries are now being cited from time to time as examples which the Soviets should follow in Hungary. Such recovery from the Suez fiasco may be slow, but it is definite.

#### THE FORUM AT WHITE HEAT

There is every reason to believe that one of the greatest values of the U.N. is the stage which is furnished for the varied opinions when the nations are plagued by conflicts. That the forum here is being used there is no doubt. The arguments presented through debate on the floor of the Assembly are candid to say the least. Indeed when the controversy rages around the Russian invasion of Hungary, and the USSR or her satellites reply, there is a free swinging occasion. No words are barred or vocabularies saved in expressing condemnation or defense of Soviet action. From the countries opposing the USSR come charges of "brutal tyranny," answered by the defense with counter charges of "fascist butchery, inspired by imperialist nations headed by the United States," etc. In these head-on arguments the countries of the two Americas apparently hold solidly together with those of Western Europe, while the Soviet bloc, with certain Arab countries, tends to hold together on some questions but with the Arab countries abstaining from voting on certain other questions. Asian countries tend, on the whole, to abstain when the issue of the USSR bloc versus the West are being voted upon. The African Asian bloc is becoming quite self-conscious and aware



its power. It is now probably stronger in United Nation strategy than is the Latin-American bloc.

Today the debate has raged on the resolution of censure against the USSR for her failure to permit either the Secretary-General or a team of observers to enter Hungary. The speeches this morning were bitter. I have never before heard such acrimonious remarks in public debate. The Resolution of Censure sponsored by the USA and several other delegations was not strong enough to suit a few other countries. Some are inclined to call for refusal of the credentials of the present Hungarian government, thereby expelling their delegation from the UN. Yet it is generally recognized that this might not be to the benefit of the "Freedom Fighters" in Hungary, for it would be almost certain that embassies and legations of nations voting would be expelled from Hungary. That would be equivalent to delivering this embattled country completely to the Soviet bloc of nations. If not political, when economic sanctions might be applied, but that in turn would starve the "patriots" of Hungary as surely as the Communists. Hence it seems unlikely, at this moment, that any expulsions will take place.

This leads the mind of everyone to the fact that the UN cannot enforce its decisions, either by military power (short of war) or by economic pressures. It is not easy to maneuver as to restrain an enemy without doing similar or equal damage to a friend. This is a main fact of present day intertwined life on the planet. We are left, several speakers remarked, with only the moral force of world opinion. That is indeed a real power, despite the difficulty of recognizing it at first sight! For instance, with the kind of accusations hurled this morning a delegation might stride out of the Assembly and stay out, but they do not. Why? It is evident that what the nations of the world are thinking really carries weight in the minds of the most recalcitrant members. They remain, face it, and argue their case—that is the best evidence of the value they place on the power of opinion. That is not to say that the accused nation is embarrassed over doing moral wrong, or if there is little moral sense there is awareness that opinion may

## PLAIN SPEECH

### The Reader's Digest and New Yorker

If we have ever wondered whether Quakerism has something to say to this age, some of our misgivings are bound to be dispelled by the article in the December issue of *The Reader's Digest* on Quaker Work in Kenya. The appearance of this article at this time represents a really great victory. Above all, it communicates to millions of readers the important fact that Quakers are not merely a vestigial sect, living on the anecdotes and speech and actions of the past, but a living movement of our troubled time. It indicates that Quakerism is concerned with the forward movement of history rather than its backwash.

It is particularly fortunate that the Digest article should appear at the same time as the one in the *New Yorker*, called "A Quaker Concern." The *New Yorker* article is charmingly written, but the entire effect is to make Quakers seem quaint. Nobody, on the basis of this story, would be led to take us seriously today. Indeed, the author gives her case away in the begin-

ning by referring to her faith as "anachronistic." We get the idea that Quakers are persons who go to Pocono Lake Preserves in the summer and who say "thee" when grammatically they ought to say "thou."

The contrast involved in the Kenya article is tremendous. We were very fortunate to start our strongest mission project in Africa, for Africa is clearly the continent of tomorrow. Life in Africa may become more important to us every year of our lives. Here are a people awakening and, by God's help, we have been able to share in the awakening in one crucial area. The Friends who went there in the days of our grandparents wrought better than they knew.

The *Reader's Digest* article should be valuable in solving the financial problems of the Mission Board and the Five Years Meeting. Suddenly, many of our members will realize that they have something in Kenya of which they can be proud and for which they can be grateful. I was never more convinced than now that Quakerism has a future. This is a good mood for the new year.

D. E. T.

sometime in the future be expressed in other terms, economic, political or military.

#### THE HUMAN COST

The worst consequence of military action, such as obtained in Egypt and now in Hungary, is the terrible suffering of little people, those whose names are never known and who are only statistics in the tragic sum of refugee peoples. How many are there? How are they being managed? What kind of relief is getting through to them? How many Egyptian refugees in the Suez Area? Are the Jews being expelled from Egypt in dire want? Have we forgotten the 700,000 refugees that have been on the hills of Jordan for several years? Those are the questions that throng the minds of representatives, and they are the questions that get mixed up in politics, when instead they should be faced as human problems of human beings

needing immediate help. Relative amounts of money voted for these various groups of refugees are the fodder of arguments and accusations. In the meantime expendable humanity continues to be expended.

This picture is not wholly dark, not in prospect. I listened to the committee where the report of the High Commissioner for Refugees was being discussed. James Read, well-known Friend and Deputy High Commissioner, had made the report for the High Commissioner who recently died. Contacts with those involved in this work of mercy reveal a vast amount of work being done, despite the size of it and the confusion naturally resulting from the overwhelming torrent of persons, particularly out of Hungary. On the floor of the Assembly one hears again and again offers of a few millions of dollars and wel-

(Continued on next page)



come to thousands of refugees from the several nations. Not all refugees will want to go where the welcome may be extended, but can sense the goodwill being exhibited.

Facing these collisions and the human desolation, what can we do to correct them and assure a more decent though more distant future? "The first impulse is compassion," said a prominent official, "the second is good sense." How to find the good sense answers is the basic agenda for the United Nations when the more immediate problems have been in some measure answered.

There is serious thinking on that long range question even now. Almost universally here, representatives are saying that large scale economic progress must be made in under-developed countries. These, so it is suggested, must be of rather large proportions. That would call on pocketbooks of Americans as well as other countries, but the cost would not be nearly so great as that of a war. It is probably also true that capital of many nations will ultimately be invested widely when there develops an assurance that the political world is more stable than at present.

Deeper than dollars and strengthened economies, stronger than political arrangements and patterns of government is the spiritual foundation that must be laid. How many times in speeches on the Assembly floor that idea has in varied ways been expressed! That great truth is dawning clear as noonday as the many political, economic and military answers are reviewed and found wanting. I have been tempted while hearing debates run into dead end answers to say that the moral base is the only one.

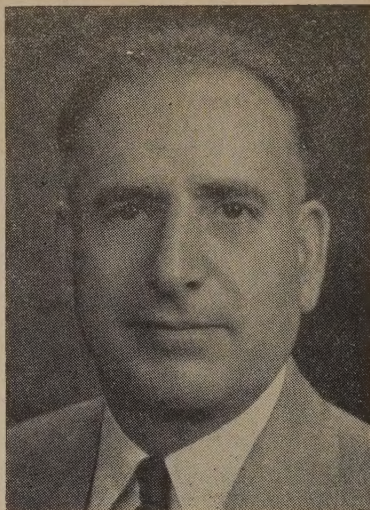
Recently I discussed this question with a representative of the Soviet delegation. Was there in the concept of the Communist ideology something greater or deeper than political systems or nations that held judgment over all? Is there a moral order? I wanted to know his answer and I wanted also to share my own idea with him. We met almost by accident in the hall and he seemed willing, perhaps glad, to have a conversation. He was pleasant, personable and quite communicative. Our conversation finally ended without much evidence that we had accomplished any conviction, but at least with some planted ideas—in what soil, with what response, who can know? Apart

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*"It is one thing to be called a Christian . . ."*

## Go Ye Into All the World . . .

By John J. Haramy



John J. Haramy

*John Haramy, an Indianapolis Friend, lawyer, and former teacher, is a well known speaker among Friends and gave the following talk at the United Society of Friends Women Conference held recently. Born in Jerusalem, John Haramy is the oldest son in one of the oldest Arab-Christian families. He taught in the Friends Boys School in Ramallah as a young man and there became interested in Friends. He graduated from Earlham College, where he met his wife, Ruth Shera, in 1918, and served as principal for one year at the Friends Boys School before returning permanently to this country. A teacher at Indiana Central for many years, he has also been associated with the Indiana Council of Churches.*

Two thousand years ago Jesus said to his Disciples, "go ye into all the world preaching the good news." The old empires of Rome, Belgium, Persia, Syria and Egypt are in the dust and new empires have risen to take their place. The old civilization that favored the select few at the expense of the many and treated the average human being as of little value, has given way to a new civilization with emphasis on the dignity and worth of human personality. The old theory of supremacy of race, nation or people is as dead as the dodo. The stone age is replaced with the atomic age and ignorance and sub-

jugation are fading before knowledge and freedom. But in all these changes the Divine Mandate, "Go ye into all the world preaching the good news," still rings true and clear, with greater urgency today than ever before.

Stanley Jones, speaking in Indianapolis on one occasion said, "Unless America goes much deeper before she goes much farther, she will perish." He went on to explain that America had already achieved unbelievable progress in the material field and should catch up spiritually before it loses its soul.

History teaches that the greatness of a nation does not depend so much on military strength, wealth and territory as it does on the character of its people, their ideals and principles and their moral integrity.

A prominent English layman, when asked what ailed Europe answered, "Secularism." He said there were too many priests and ministers in Europe, too many cathedrals, churches, convents and monasteries, but not enough consecrated Christian men and women. Europe, he said, was bankrupt economically, politically and socially because it was bankrupt spiritually.

Secularism is spreading among the American people far more than is realized and it threatens to bring, social, political and economic bankruptcy in its wake. Graft and corruption in Government, crime and juvenile delinquency, alcoholism and drug addiction, steady growth of divorce and broken homes and moral breakdown in general, are unmistakable signs of Secularism.

According to statistics, membership in Christian churches is on the increase, but it must be admitted that there is much to be desired in successful Christian living among Christians. Too many Christians are so in name only and their Christianity begins and ends at the church door. Too many Christians give lip service to their religion which they regard as a Sunday morning mode of living that does not concern them the other days of the week in their homes, their places of business and their social life.



## SURVIVAL OF AMERICA

The truth is that survival of America as a great nation rests more on moral and spiritual rearmament than it does on military power, more on good will of peoples everywhere than on good markets and more on the Divine mission of spreading the good news in the world than spreading fear of atomic and hydrogen bombs.

How can we achieve moral and spiritual rearmament? One important requirement is more knowledge of the Bible through more regular and consecrated reading. In order to become a physician one must read medical books; to become an engineer one must read books on engineering; to become a lawyer one must read books on law and the same applies to any other profession. In like manner, to become a successful Christian, one must have a good knowledge of the Bible, the great source of information on Christian living and ethics. Knowledge of the Bible is essential to real understanding of the meaning of justice, truth, faith, love, fatherhood of God and brotherhood of man.

It was Mahatma Gandhi who was asked one day what he thought of Christianity and he answered that he loved Christ, but that he did not think much of his followers whose deeds belied their beliefs. Christians may consider this a harsh indictment of their sincerity and yet it is true that the mess in the world in the past and even today has been the handiwork of so-called Christian nations.

One reason why the communist philosophy flourished in its early stages, despite its false and impractical premises and promises, was the deep conviction of its adherents who were willing to give up position, wealth, loyalty to family and even life itself for its promotion. They were well versed in the writings of Karl Marx, Lenin, Stalin and other communist leaders. They were zealots.

## IMPORTANCE OF BIBLE

Some people excuse their ignorance of the Bible on the pretext that it is hard to understand, that it is not scientific enough and that it does not speak to the condition of the present age. Some parts of the Bible may be hard to understand and some parts may not be scientific, but what of it? Such parts are minor when compared with the vast treasures of inspiration and revelation contained in the Holy Book. As Mark Twain once declar-

ed, "it is not the parts in the Bible I do not understand that bother me, but rather the parts I do understand very well, but do not follow."

Since Bible reading in most public schools is not allowed on political ground and where it is allowed it is irregular, it becomes the responsibility of the home and the church to bring into life the truths of the Bible. Children and adults alike need to be better informed of their Christian heritage which is spread on the pages of the New Testament. It is one thing to be called a Christian and it is something else to know Christian duties and obligations. It is one thing to belong to a denomination, but it is something else to feel a sense of fellowship with all God's children. It is one thing to be present at a church service, but it is something else to understand God's love for man. Better knowledge of the Bible opens the way for more successful Christian living.

## MORE DEEDS, LESS WORDS

Another requirement for more successful Christian living is to have more deeds and less words. Jesus emphasized this requirement repeatedly in his three years of ministry on this earth. When a rich young ruler came to him inquiring what to do besides observing the law to inherit the Kingdom, he was told to sell all his goods and give to the poor. Jesus required deeds and not words.

In the story of the good Samaritan Jesus pointed out the difference between the Pharisees and Levites who prayed constantly and openly in the Temple, who filled the air with unctious words, who thanked Jehovah because they were better than others and the despised Samaritan whose deeds spoke for themselves. In the parable of the judgment day, the standard Jesus set for his true followers was very simple, "inasmuch as ye did it for the least of these my brethren, ye did it unto me."

The scribes and Pharisees were responsible members in their communities and they held strictly to the letter of the law. They prayed in the Temple according to the law, they gave alms according to the law, they fasted according to the law and they paid their debts according to the law, but they stopped there. That is why they criticized Jesus for healing the sick on the Sabbath, and that is why Jesus called them hypocrites.

Jesus said that his followers

must have righteousness exceeding the righteousness of the scribes and Pharisees. They must go the extra mile, turn the other cheek and love their enemies.

Strict observance of the law can never bridge gaps between capital and labor, it can never build justice and brotherhood among nations and it can never bring peace on earth.

There are many wounds in the world that need healing, many hungry mouths that need feeding, many naked bodies that need clothing, many in prison who need visiting, but above all many in darkness who need the light. The task may appear overwhelming and hopeless, but all things are possible with God. Saint Paul, Saint Francis, Martin Luther and George Fox to name only a few Christian leaders in history, battled against tremendous odds in their days, but with the help of God they achieved great victories for the Kingdom. God uses our feet to walk the extra mile, our voices to bring comfort to the disconsolate and our hands to lift the heavily burdened. How far and how devotedly Christians are willing to work with God determines the speed in which His Kingdom will come on earth as it is in Heaven.

In the summer of 1952, in operation "Magic Carpet" when American military transport planes moved thousands of Mohammedans stranded in Beirut, Lebanon to their destination, Mecca, for their annual pilgrimage, the gratitude and good will generated by this good deed in the Mohammedan world was beyond measure. It did more to lift the prestige of America in the eyes of the people in the middle east than all the millions of dollars given away for military assistance. It was a sincere sign of brotherhood without a price.

The great command "Go ye into all the world and preach the good news" is the challenge that faces every Christian who by more successful Christian living, can add his contribution to the ultimate triumph of good over evil, right over wrong, justice over injustice, tolerance over intolerance, love over hate and peace over war.

John J. Haramy

News has been received of the death of Ermin Perisho of Wyandotte, Oklahoma, on December 10. He was a long time Quaker worker among the Indians. A fuller report will appear in a later issue of this journal.



## Comments on "Plain Speech"

To the Editor:

Elton Trueblood's comments on the peace testimony in Plain Speech (November 15) disturb me greatly, not so much because I happen to disagree with his views, but because of the tone in which the article is written. Any Friend who differs with Elton is dismissed as being either insincere or misguided, and this seems to me unfortunate. No man has a corner on truth, and it would appear wise for all of us to express our convictions in less oracular terms.

While a policy based on deterrent power and the threat of instant retaliation may be the road to peace in our time, there remains a large company of Friends for whom this approach is deeply troubling because of their interpretation of the message of Christ's life and, more especially, the message of His Cross. Every Christian must face this great issue for himself, but let us do so prayerfully in the face of the overwhelming complexities, involved, and let us avoid casting doubt upon the sincerity and judgment of those whose answer differs from our own.

Stephen G. Cary  
Philadelphia, Penna.

\* \* \*

To the Editor:

The provocative comments made by Elton Trueblood on "The Quaker Peace Testimony" must have stirred many to examine their own thinking in this important matter. The somewhat ambiguous nature of the comments, however, makes it difficult to be sure what was intended. Certainly the implication that conscientious objection to war and participation "in the ideological struggle of our time . . ." are logically incompatible would not appear obvious.

Quite rightly Elton Trueblood raises the question "How can we make war less probable?" His answer would appear to be that by building our national armaments now to higher and higher levels we can eventually reach a period when they can be abandoned. Thus the elimination of H-bombs is to be achieved by building bigger and better H-bombs. What the process is by which this kind of miracle is to be achieved is not even hinted at. It seems a sad commentary on the Quaker view of man if this is the best that can be said. His posi-

tion seems to expect that we can help men toward the good while holding on to the threat of producing a maximum of terror.

There are those who believe that a demonstration of moral concern through voluntary reduction in war-making potential on our part would open ways toward genuine peace. If this is an impossible path for man to walk by himself, it means that God's intervention would be required. The question then is where does our relationship to God require that we try to stand? The Christian view of man originally placed its emphasis on the power of love to work its miracles without the protection of any coercive force. The Gospel record is clear too that the way of love is difficult and in fact only fully acceptable to man as a gift from God, but that the way of evil is fatal.

We cannot excuse ourselves by saying that we chose the lesser evil in hopes that ultimately, in spite of ourselves, good would come.

Laurence E. Strong  
Richmond, Indiana

\* \* \*

To the Editor:

Am interested in D.E.T.'s approach to war as set forth in his article "Quaker Peace Testimony". Nearly 100 years ago, Whittier said the same thing in a statement issued by his local Amesbury Meeting at the outbreak of the Civil War. Most decidedly he wasn't an absolutist conscientious objector, and consequently not well regarded by many Quakers today.

C. Marshall Taylor  
New York, N. Y.

\* \* \*

To the Editor:

I like Elton Trueblood's column. If his enlightened approach prevailed in Quakerism, we think there would be more Quakers.

Elizabeth McCain  
West Newton, Indiana

## Peace Witness . . .

(Continued from page 410)

from direct discussion of religious or political philosophy it must be evident to those whose ideas are based on a materialistic philosophy that such words as "right," "wrong," "conscience," "evil," "love," cannot be ignored forever as symbols of outdated ideas. May there not be a limited form of religious education in a place like the United Nations?

(To be continued)

## Unprogrammed Meeting on Air

An unprogrammed Meeting for Worship was broadcast over Station WCAU (Philadelphia, CBS) on Sunday, November 11, from 9:30 to 10:00 A.M. Though several such broadcasts have already taken place in England at the invitation of the BBC, the Meeting in Philadelphia is apparently the first of its kind in this country.

In response to the bid from WCAU's Radio Church of the Air the Representative Meeting gave its consent, but only after very careful consideration at two sessions. Many Friends were doubtful that an unprogrammed Meeting would carry any significant message over the air and were also not sure that it could be a genuinely unprogrammed Meeting: the pressure of the microphones would be too great. Finally a small committee was appointed to carry forward the experiment.

The actual broadcast seemed to show that the spirit of worship in the presence of the Lord is conveyed by radio and that an unprogrammed Meeting for Worship can be held in a studio with the microphones on. The group assembled for worship half an hour before broadcast time. The moment of going on the air was scarcely noticeable, and was certainly no interruption in what had preceded. Just a little more than half the period was occupied in ministry; the rest was silence, broken only by the ticking of a metronome whose only function was to assure listeners that their sets were still operating. The messages were short, simple, free from any Quaker sales-talk, being predominantly prayer and exhortation to live as men should whose trust is in the living Lord.

Those in the Studio were conscious of and uplifted by the many groups of Friends gathered simultaneously in their home Meetings, worshipping with them. They were also aware that the two special preparatory Meetings for Worship were barely sufficient, and that if such a broadcast were tried again, longer periods of preparation would be fruitful.

The Broadcast was a venture of faith, a witness of faithfulness in worship and in ministry. Letters to the studio gave evidence that some listeners were moved by the occasion. At the least, it was a profound experience for those who participated in the studio.

Thomas S. Brown



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## Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

*The Quaker Persuasion*, by William Wister Comfort; Frederick H. Bloeckner; 72 pages; \$2.50.

*The Quaker Persuasion* is a small book of less than 100 pages; at first glance the price seems exorbitant, even in these days of high book prices. A perusal of this small book, packed with significant incident and important observation by a genuinely concerned Friend of superior training and rich experience, changes such a hurried verdict.

The first seven short chapters of the book are historical, describing the rise and growth of the Society of Friends. The author emphasizes the significant spiritual aspects of the history but does not avoid criticism of failures and inconsistencies of Friends in their work program and organization. One feels that the author is painting an honest portrait of his beloved Society.

The next three chapters are most important, concerning as they do the working of this Quaker faith, based on an experience of Christian guidance rather than on a specific creed. There is a story telling of the American Friends Service Committee. The chapter entitled "A Four Square Faith" deals with the Inward Light, the Universality of Grace, a Call to Perfection and Continuing Revelation. The chapter on Testimonies and Practices, which contains two sets of Queries and describes the "Query Approach" to conduct, is unique and will appeal to all striving for Christian growth. The book ends

with an excellent bibliography on Quakerism, and is well illustrated.

Here is a small volume which can be strongly recommended to people who look toward Friends for guidance and membership, but also to seekers who are dissatisfied with their own religious growth. Some Friends will feel that the author knew more about Eastern Friends than Western Friends, but all will find the book enlightening, exciting and challenging.

William J. Reagan

*Modern Experiment, He Grew in Wisdom*, by John Pratt Whitman; The Christopher Publishing House; Boston; \$3.00.

John Pratt Whitman is well known to Friends as a fine artist and teacher. Here he ventures into the realm of biographical poetry, fortunately with the accompaniment of his own excellent illustrations, which are indeed fine.

The book is an attempt, in strong spicy verse, to develop the human Jesus who, for the obscure thirty years at Nazareth, "grew in wisdom." The verse and the realization of spiritual growth are quite modern, original and thoroughly interesting. It is a bold and unique experiment.

The author tries to humanize the Christ that is into the Jesus who was. It is challenging to see incidents that might have happened to the boy and young man, to find them background and basis for future parables and wisdom, to watch the years in the darkness lifted into a homely human light. All readers will find this fascinating.

To the critical mind, the attempt fails. Even the human Mahatma Gandhi disappoints when he tries, in his autobiography, to explain how he grew into major stature. Here we have a figure not human

but divine. Genius that is superhuman, like Shakespeare's grew in ways too subtle, too deep, too above the mere surface reason, for any explanation. How much more the man who was God! The old great story, told in the old great English of the King James version, is too majestic to be tampered with. For the young Jesus to say "You are killing this man, you savage brute . . .," or to be told "disquieting thoughts came into Jesus' mind," are somewhat like leading to Beethoven's symphonies through a preparation of bebop. Genius, born in the lonely darkness of the subconscious, grows into the lonely light of the superconscious, as man's mind reaches out into God's. It does not "grow into wisdom" by accumulation of experiences in the outer world.

But though we must, in justice, say that this attempt fails, we may also say that it is interesting and piquant. We may also say that it is original, unique, and something that many may care to read.

E. Merrill Root

"You and the Draft," a series of lessons on the Christian alternative to military service, has been prepared by the Peace Committee of First Friends Church in Portland, Oregon. Written in thirteen lessons for a quarter's work in Sunday School classes or other groups, the booklet was prepared especially for use with teen-age young people facing compulsory military service. The studies set forth the choices open to a draftee and explain the scriptural basis for pacifism and conscientious objection. The booklet is priced at 35c a copy and is available from First Friends Church, SE 35th and Main Street, Portland 15, Oregon, or the Friends Book and Supply House, Richmond, Indiana. Quantity prices are available.

### CHRISTMAS GIFTS

The angels' song, the shepherds' sign,  
The Babe that in a manger lay,  
The Christmas star—these glories shine  
Upon us brightly yet today,  
For all the Christian deeds of men  
In that small Baby's name are done:  
Angelic songs ring out again  
Whenever hearts to Him are won!  
The sacrifices you have made—  
And thought unseen—at Christmas are  
Wrapped as precious gifts and laid  
Before a manger, beneath a star.

Fleta Pierce Newlin

### INTERPRETERS

We are a translation  
Of heaven's design,  
Our human vocation  
To state the divine.  
With grammar defaulting  
And diction uncouth,  
Our sentences halting  
Digress from the Truth.  
But in spite of digression,  
God always has sought  
To perfect our expression  
Of His utter thought.

Fleta Pierce Newlin



## Unbeaten Trails in Africa

Among the schools supervised by Friends in Kenya—schools that accommodate 30,000 children—there are as many as a hundred “unaided schools.” Though these schools are not as yet of sufficiently high standard, according to government requirements, to qualify for government aid, they are meeting a great need in the more isolated areas. They are primary schools offering four grades of instruction. They are in mud-and-wattle buildings that have been put up by local effort. The modest salaries of the teachers most of whom are Friends, are paid with fees collected from the pupils monthly.

East Africa Yearly Meeting and Friends Africa Mission have jointly appointed a young Friend, John Sifuma, as Supervisor of the unaided schools under the care of Friends. He works under the general direction of Kenneth Goom, who gladly gives him all the guidance and help he can in the meager time he has to spare from his strenuous work of supervising more than a hundred aided schools. Dorothy Pitman writes of her experience visiting some of these unaided schools with John Sifuma.

\* \* \*

“John Sifuma and I went out together to visit some schools that lie far off the beaten track, and are hard for me to locate. I took along my Victrola and records, as well as my Bible and vernacular hymnal. I knew that many schools would be busy practicing Christmas music, and I wanted to be prepared to help where help was asked.

“We went first to a school 17 miles from Lugulu, called ‘Sikulu’. Both these names mean ‘high place’. While John was busy with school records, accounts and lesson plans, I met with a class and helped them dramatize the story of the Ten Virgins. Then I took the class outside and played some records for them on the Victrola. The words were English words, but we sang the vernacular words along with the music, joined presently by some men who had been talking together outside the schoolhouse, and who entered into the singing with as much enjoyment as the children.

“John and I ate our lunch under

a tree on our way to our next destination. We turned off the road onto a very rough track, passed two Friends’ schools, perhaps three miles apart, and stopped at a third to ask the way to a school up on the mountain. While the headmaster was arranging to send a boy with us as guide, I heard the school choir practicing “Silent Night”, so I went in to listen. The children had good voices, but they were having difficulty with the 16th notes, and could not understand why the music limped along so lamely. I brought in the Victrola and played the music for them. They were delighted with the beauty of the harmony, and quickly learned how to smooth out their own mistakes. The machine was too heavy to take with us, as we had to walk to the next destination. So we left it with the teacher to use in all his singing classes while we were gone.

“John had thought the next school was about two miles up the mountain, but it was nearer four miles. It took us two hours’ stiff climbing to reach it, with a few stops along the way to take pictures of the valley below and the farms across on the opposite ridge. I was more than a little breathless

when we reached the crest of the ridge where Chelebei School is located. We received a most cordial welcome, and John was immediately busy observing classes, examining notebooks, and advising the headmaster. I heard the choir sing, told a Bible story and practiced hymns with the children. The teacher in charge of the choir work was not much of a musician, but he was making the most of his slender talents, and there were some sweet voices there.

“It was about five o’clock when we started down the mountain at a quick pace. The sun set at 6:30 and in a few minutes it was dark. All the way down the trail we met people going home from their gardens or elsewhere. They greeted us cordially, thanking us for visiting their school. There had been no visitors at all since John was there a year ago; and I was the first white person ever to go there. A little girl, who evidently had never seen a white person before, declared in an excited voice that I was covered with white clay, the way the African boys are during their circumcision rites. John burst out laughing and assured her that the white would not rub off.

“As we drove off in the car, John said the people there would talk for days of our visit. I am sure I shall do the same, for the community at Chelebei was more than usually interesting to me, isolated as it is from other villages and schools.”



How many would like to learn a new song?



# The Sunday School Lesson

Prepared by John C. Harvey

January 20

## Gospel Righteousness

Matthew 5, 6 and 7

Anyone who is really confronted with the Christian Gospel as it is given in these three chapters of Matthew will know that he is up against something radical. The word radical has to do with the roots of things. A radical change means a change in the roots, not just in the branches. Jesus made such a radical change that a new religious faith resulted.

Evidently it was not Jesus' intention to pull up the plant of Judaism and fling it aside to wither in the sun. His purpose was not to destroy the law, but to fulfill it. There was no need to cast aside all of the good that there was in Judaism. But the new vitality which Jesus brought to the old plant caused such vigorous growth that the small Judaistic pot could no longer contain the plant. Transplanting became necessary because of what Jesus taught, who he was, and what he did. This transplanting was completely by Paul, for whom religion was based on a vital relationship to God through Christ, not through the law.

An intelligent observer of the world scene in the time of Jesus might well have scoffed at the "wild dreamer" who was telling these "little people" that they were the salt of the earth and the light of the world. What nonsense! What power had they to save the world from decay? What light had they to overcome the darkness of the times? But that is exactly what some of these insignificant people became—the salt of the earth and the light of the world. They walked right into the Roman darkness and decay, preserving what could yet be preserved and reflecting the light of God into the dark recesses of the Empire.

The same thing is happening today. Some of the little people are discovering a vital relationship to Christ which gives them great preservative power. It requires only a few of these people to give a good taste to many groups in which they participate. Likewise, light is something which cannot be hid. There are Christians, there are Quakers, who let their light shine in the world's darkest places, knowing

that it is just there that one small light makes a startling difference.

Many people, after a serious reading of the fifth chapter of Matthew, are tempted to throw up their hands in despair and say, "It is too hard, O Galilean!" The standard is too high—nothing less than perfection will do. But it is not a rigid standard of flawless perfection to which Jesus is calling. He offers no scorecard on which a perfect game can be recorded. Plainly he is calling us to press on into God's light—to press toward the mark, not counting ourselves to have already attained. We are called to love others because God loves us, and in the way that God loves us. This means that our goodwill will be expressed toward all men, without setting ourselves up as judges of their worthiness or unworthiness. It means that with a perfect heart we will unreservedly seek to please God. The seemingly "impossible" ethical standard is transformed into a faith, a purpose, and a companionship with Jesus that empowers us toward the fulfillment of the high calling.

**Questions:** Is it right to preach disparagingly about people who live "a good moral life"? Just what is the relation between faith and morality? Do you expect to be made perfect in love in this life?

January 27

## Needs That Jesus Meets

Matthew 9:1-13

There is some disagreement, even among Christians, as to what needs can be met through Jesus. Some say that any kind of need can be met in this way. Others say that Christ helps us at the point where we most need help. He sets us right inwardly, and then we are in a position to work toward a solution of other lesser problems.

In this lesson we have examples of Jesus meeting various human needs. The apparent need of the paralytic was to have his powers of locomotion restored. But the deeper need was for forgiveness of sin, as the burden of guilt pressed so heavily upon him that eventually he lost the power to walk. We might think that this is a rare case, but it happens in varying degrees in every church and every community. There are persons who are incapacitated for productive work in the church because they are car-

rying burdens around with them that they do not need to carry. Some are guilt-burdened; others are burdened by the fact that they cannot forgive someone else. The degree of inability to work is in proportion to the spiritual illness inside. Oh, how our Meetings are weakened because of near-paralytics whose muscles are tied in knots because of some form of sin!

There is wonderful encouragement here for those who are concerned to do something about it. The paralytic evidently was helped almost solely on the basis of the faith of his friends, for he had very little of his own. Herein is a great opportunity — we may bring forgiveness and restoration of strength into the life of some incapacitated friend by the faith of a small group of friends who surround him and bring him into the presence of Christ. Too often we think that nothing can be done unless the paralytic himself has strong faith, but this instance indicates otherwise. It seems to show that a group of concerned friends can bring new life to a helpless, hopeless person.

A different type of need was met for Matthew. Perhaps he had a need to visualize a great cause or a new way of life to which he could wholeheartedly commit himself. He needed to be challenged with something eternally worthwhile. Jesus met that need, called him directly to such a demanding life, and walked with him in that way.

Still another type of need was met in the relations with tax collectors and other despised persons. Multitudes of people feel that they are in this group. Someone always seems to be looking down on them, as though they are inferior. Too often it seems to be good religious people who carefully avoid contact with them.

The great need for the one who feels that he is an outcast is for unqualified friendship. If he can just have one who is steadily a friend through every circumstance, then he can believe in the possibility of redemption. Then he can believe that the door might someday open to him, and that wonder of wonders! he will be permitted to enter.

**Questions:** In what way does the Church have to be careful of her reputation? Is there a general area of human need in which the Church is most directly responsible?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



# Friendly Life = Far and Near

Members of First Friends Meeting in Indianapolis held worship services in their new Meeting House at 3030 East Kessler Boulevard for the first time on December 9. Donald Spitzer, Superintendent of California Yearly Meeting, gave the morning message.

\* \* \*

Emily Greene Balch, a Friend and, together with Jane Adams, one of two American women to be awarded the Nobel Peace Prize, will celebrate her 90th birthday on January 8. One of the founders of the Women's International League for Peace and Freedom, Emily Balch has been a worker in the cause of peace for over fifty years.

\* \* \*

DeWitt and Grace Foster, who retired from active Friends ministry several years ago, live near their daughter in Centerville, Iowa. DeWitt Foster has been asked to serve as interim pastor of the Mission Covenant Church in Centerville, beginning this month. Since their retirement, the Fosters have served for short periods in various Friends Meetings in the midwest.

\* \* \*

"The Unique Mission of Quakerism" will be the subject of a seminar sponsored by the publishers of *The Call*, a Quaker Quarterly. The seminar will be held from 10 a.m. to 5 p.m. on January 12 at the Friends Meeting House, 15th Street and Rutherford Place, New York City. No reservation is necessary. Further information may be obtained from Edmund Gorker, Monmouth Hills, Highlands, New Jersey.

\* \* \*

Organic union has been approved by New York Quarterly Meeting and Westbury Quarterly Meeting, effective January 1, 1957. The name approved for the successor Meeting is New York-Westbury Quarterly Meeting of the Religious Society of Friends. Sessions during the coming year will be held at the East 15th Street Meeting House in New York City, in Brooklyn, in Westbury, and in Flushing.

\* \* \*

Junior High age Friends of the Wilmington, Ohio, Friends Meeting have begun publication of the "Junior High Journal," a mimeographed news sheet containing reports, news, jokes and, in the first issue, an article by David Ertel on Friends Schools in Kenya. Everyone in the Junior High class which is taught by Edmond Yantes for the publication, and the

best material is then printed. The paper is distributed to the Sunday School classes and to church attenders.

\* \* \*

"Speak Truth to Power," the 1955 pamphlet on the international conflict published by the American Friends Service Committee, has been recently translated into French by Geneva Friends, into German by Vienna Friends and others, and into Dutch by a commercial concern. The pamphlet is still in demand and being studied by groups in this country. It is available from any American Friends Service Committee office at twenty-five cents.

\* \* \*

Glenn McKee, pastor of the Leesburg Friends Meeting in Ohio, has moved recently to Freeport, Maine, where he will serve as minister in the Durham Friends Meeting. Robert Morris has accepted the part time pastorate at the Keystone Friends Meeting in Marion Quarter, Indiana Yearly Meeting. Byrdie A. Hinshaw, who resigned from the Friends pastorate at Norwalk, California, last summer, is now working with the Voice of China and Asia, an interdenominational missionary group with headquarters in Pasadena.

\* \* \*

The November newsletter of the Friends Committee on National Legislation dealing with foreign aid inspired an editorial in the *Des Moines Register* for November 20 which spoke for a change of emphasis in foreign aid from aid based on anti-Communism to aid based on Christian morality. An editorial in October 31 Christian Century was based on the October FCNL newsletter, which dealt with

congressional appropriations and pointed out the fact that only twenty-two percent of every tax dollar goes for non-military purposes.

\* \* \*

Chicago's 57th Street Meeting of Friends celebrated with its founding member, May Mather Jones, the 85th anniversary of her birth on December 2. Two sons, their wives and five grandchildren were present with fifty other well-wishers at an afternoon meeting in Quaker House, followed by hymn singing and refreshments. Born on an Iowa farm, May Mather graduated from William Penn College with Sylvester Jones, whom she then married. They opened the Friends school in Cuba and reared three sons there during a quarter century of missionary service.

\* \* \*

Fred Haslam and Burton Hill, Canadian Friends, were among the leaders of a recent Conference of Historic Peace Churches held in Kitchener, Ontario. Canadian Brethren, Mennonites and Friends met in the largest conference held since its beginning sixteen years ago. Burton Hill gave an address on "The Peace Testimony of the Quakers. A topic under discussion was the problem of finding ways to help in the Canadian Civil Defense program without violating the principles of the peace churches. Fred Haslam was re-installed as Assistant Secretary of the Conference.

\* \* \*

Wilmington College's emphasis on art was the subject of a recent article in the Sunday edition of the *Dayton Daily News*. Under the title, "Art is a Community Hobby," the college's art department, and its extensive art exhibits are described and illustrated. The college art department plans one major show a month; college buildings are studded with paintings and sculpture in an attempt to make students art-conscious; Clinton country citizens participate with students in viewing the exhibits and attending art classes; a Reproduction Library contains pictures for loan.

\* \* \*

E. Russell Carter, Field Representative for Indian Work of the Division of Home Missions, National Council of Churches, spoke December 9 at the Meeting for Worship at Valley Mills, Indiana. Formerly a worker for Friends among the Oklahoma Indians, a staff member at First Friends in Indianapolis after his graduation from Earlham College, and a teacher at Haskell Institute for Indians in Law-

## Coming Events

JANUARY 9—Annual Meeting, American Friends Service Committee; Philadelphia, Pennsylvania.

JANUARY 11-13, 1957—Annual meeting, American Section of Friends World Committee; Baltimore, Maryland.

MARCH 25-29, 1957—Annual Board and Committee meetings of Five Years Meeting departments; Richmond, Indiana.

MARCH 29-31, 1957—Semi-annual Executive Council meeting, Five Years Meeting; Richmond, Indiana.

JUNE 26-JULY 3, 1957—Conference of Friends in the Americas; Wilmington, O.

AUGUST 26-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.

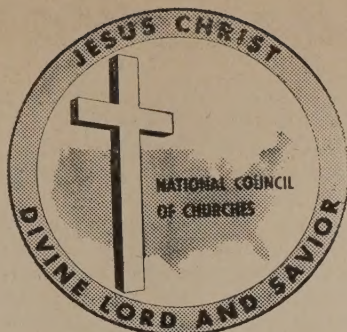


rence, Kansas, Russell Carter was in Indianapolis attending the joint assembly of the Divisions of Life and Work and Home Missions of the National Council. His wife is a daughter of Simon Hester, a former Valley Mills minister.

Oscar O. Marshburn of Whittier, California, represented the Five Years Meeting of Friends at a recent quarterly meeting of the General Board of the National Council of Churches, held in Los Angeles. The September General Board meeting, held in Washington D.C., was attended by Marlin Dawson of Baltimore. Errol T. Elliott has attended the recent annual meeting of the Friends of the World Council of Churches in New York, at which John Baillie of Scotland, Philip Potter of the W.C.C. Youth Work, Methodist lawyer Charles Parlin, and British churchman Leslie E. Cooke spoke, the latter on what the World Council had been able to do for Hungarian refugees.

At the December meeting of the Permanent Board of East Africa Yearly Meeting, a budget of \$8,400 was adopted, a fifty percent increase over the amount raised last year. Full obligation for the salary and travel of the Administrative Secretary of the Yearly Meeting, Benjamin N'Gaira, was assumed for the first time. Substantial contributions were made for the support of the Bible Training School at Kaimosi and toward the financing of ten African extension workers or evangelists in the field. Sixty leaders of the Yearly Meeting and six members of the Mission staff were present. Levinus K. Painter, acting Secretary of the Mission while visiting Kenya, was made an honorary life member of the Board.

Policy and program changes were made at the annual meeting of the Friends Committee on National Legislation, held December 8 and 9 in Washington, D.C. For the first time, sections on agriculture and the American Indian, a result of seminars on those topics, appeared in the policy statement, which is revised every two years. Three items were chosen for emphasis in the 1957 program: (1) Opposition to nuclear weapon and guided missile tests and to compulsory military reserve plans, (2) Support of increased appropriations to the UN for foreign economic aid and opposition to continuing foreign military aid, bases and alliances, and (3) Support of Congressional and Administrative action to insure the right to vote regardless of race, and other basic civil rights now jeopardized. Area Meetings of the FCNL for the coming year are planned in Philadelphia, Chicago and New York City.



The five year old National Council of Churches recently officially adopted the above emblem. The cross stands as the symbol of Christianity; the outline map of the United States signifies that the council of 30 Protestant and Orthodox communions is a U.S. religious organization.

Recent news from the Friends Africa Mission includes several impressive events. The Bible Institute building was dedicated in early December with Joeli Litu and Levinus Painter speaking for the occasion. The new Teacher Training Center for Women was also dedicated at its commencement, since the school year closed in December. A farewell to Kaimosi by those who will journey to the new secondary buildings at Kimilili on January 17 was held with Fred Kamidi presenting a history of the school and Chief Jeremiah, one of the earliest students of the school, giving reminiscences. A dramatic presentation of "The Bishop's Candlesticks" from Hugo's *Les Misérables* was done by the dramatic club of the Men's Teacher Training Center, coached by one of the African teachers, before an audience that included the ninety visiting boys who had come to Kaimosi to take competitive examinations for the sixty open places in the Secondary School.

Several Friends are on the staff of the Friends Boarding School at Barnesville, Ohio for the first time this year: Richard Taber and Wayne and Marjorie Oelerich from Iowa are new to the teaching staff; Merle and Ellen Tjossem of Iowa are donating three months of their time to do field work for the School. Two Olney reunions have just been held, one in Gwynedd Meeting House near Philadelphia and the other in the Florida Avenue Meeting House in Washington, D.C. Lloyd Bailey, a 1935 Barnesville graduate now serving as one of the Directors of the A. F.S.C. Conferences for Diplomats at Clarens, Switzerland, spoke at both reunions. Construction on the auditorium-science wing at Barnesville will begin in the spring as the first step of a new Development Program. Plans include increasing the school capacity to 100 stu-

dents, new dormitory space, a new expanded library, auditorium and science laboratory. A lake site development on the campus is also part of the five year plan.

Levinus Painter, now visiting in Africa, has taken time off from his duties as Acting Secretary of the Friends Africa Mission to take a 3500 mile trip through Central Africa. He visited the Hope Fountain Mission near Bulawayo, Southern Rhodesia; the Nyadiri Methodist Mission in Southern Rhodesia where he was a guest of Carolyn Zelliot Piburn, a Friend, and Sarah Schaal Smalley, niece of A.F.S.C. worker "Red" Schaal; Friends in Salisbury who hope to open an Inter-racial Center; the new inter-racial University of Rhodesia; Livingston and Victoria Falls; Elizabethville, Belgian Congo; and the Kansas Yearly Meeting Friends Mission in Urundi, Belgian Congo, where he travelled to three of the four base stations. Levinus Painter reports that the small groups of European Quakers in Kampala, Nairobi, Salisbury and Bulawayo have an influence far out of proportion to their numbers. He characterizes the four Friends Mission fields, all of which he has visited, in Pemba, Madagascar, Urundi and Kenya, as "engaged in a major ministry of spiritual guidance."

Oakwood School at Poughkeepsie, New York, dedicated its new girls dormitory on October 25 at Parents and Alumni Day. William J. Reagan, principal from 1916 to 1948 and now working in the Friends Book Store at Richmond, Indiana, spoke at the dedication ceremonies. Jerome Hurd, Chairman of the Board and member of Clintondale Friends Meeting, New York, and Charles Hutton, present principal and member of Providence Friends Meeting, Rhode Island, also took part. The new structure, which houses eighty girls and contains four apartments for teachers, is named Craig Hall in honor of Ruth E. Craig, an Oakwood student from 1905 to 1909, teacher from 1921 to 1954 and assistant principal from 1923 to 1956. She was Clerk of New York Yearly Meeting from 1943 to 1947 and was a representative to the 1952 Oxford Conference. At present she is serving Oakwood as Alumni Secretary. John Taylor of Poughkeepsie Meeting served as Chairman of the Building Committee; Beth Jackson of New York is Chairman of the Oakwood Parents Association. Plans for the building were begun in 1946 at the Sesquicentennial of the School and one wing was completed in 1953. In the dormitory lounge is a raised fireplace planned by Donald Badgley of Poughkeepsie, class of '37, and dedicated to Sidney Mills, also class of '37, son of Eldon and Florence Mills.



## Friendly Fellowship

XENIA, OHIO—Xenia Friends Meeting is pressing forward under the leadership of Wilbur and Lois Kamp, who came to us in September. Miami Quarterly Meeting was held at Xenia, November 10 with Wilbur Kamp giving the message at the morning hour of worship.

At the recent seminar for high school youth, four young people from Xenia visited the United Nations and enjoyed the privilege of hearing and learning much about that great organization. Those who attended were Jon Ellis, Margaret Lewis, Sue Wallace and Frances Piatt. On December 2 they reported to the Meeting on their very interesting and helpful opportunities. De Ella L. Newlin

DES MOINES, IOWA — Guilford Street, pastor of Honey Creek Meeting near New Providence, Iowa, was guest speaker for Religious Emphasis Week at First Friends in Des Moines. With unusual spiritual insight, he presented basic Christian truths having to do with man's relationship to God and to his fellowman in such a manner as to stir individuals to greater earnestness and zeal in doing the will of the Master. Other speakers with us recently have been Ralph Rose and Canby Jones of the Friends World Committee, Fred and Inez Reeve from the Friends Africa Mission, Jeanette Hadley of the Friends Committee on National Legislation, and Valentine Krumm of Grinnell, who spoke acceptably one Sunday morning during the absence of the pastor, Orlando Dick.

Six women from First Friends attended the twenty-fifth national conference of Friends Women held at Wilmington, Ohio. Several members attended the annual meeting of the Regional Committee of the A.F.S.C. held at Honey Creek at which Iowa Friend Dale Hoover reported on his work in Jordan. Reports were given recently from those who attended the United Nations seminar in New York.

Our Meeting is interested in giving assurance for refugee families. The Tuxis class of our Bible School and the Martha Fellowship group helped to clean and furnish a home for the Zajcew family, just arrived from a displaced persons camp. Much needed clothing and food have also been given the family. Minnie Zelliot

The National Board for Religious Objectors has called a meeting of representatives of peace churches and other denominational agencies in order to plan a documentary film on civilian work done by conscientious objectors in place of military service. Since the present alternative service program began in 1951, more than 6,300 C.O.'s have been employed by 1,200 different social and religious agencies.

## Meditation at Sixty-Five

(Continued from page 406)

which God hath prepared for them that love Him." (I Cor. 2:9)

Will reunion with family and friends long since on the other shore be anti-climax?

To see Christ will be glorious fulfillment of a lifetime of effort and eager anticipation! To have the veil torn from our spiritual eyes and be able to see God whom we have tried to serve and worship during our feebleness and amid the mistakes and trials of this world, while handicapped with petty understanding — to see Him face to face will be satisfaction and fulfillment far beyond one's capacity to express in words even in the highest flights of imagination!

Life is continuous. It never stops. It is everlasting. It grows better and more significant all the while for those who strive earnestly to know and to do the will of God. The transition from the mortal to the immortal, from the corruptible to the incorruptible, from time to eternity, will be the greatest event of our lives up to that point. It will not be the end. It will be the opening of new vistas, new glories, new beauties, new opportunities, and something more wonderful and satisfying than our feeble mortal minds can comprehend.

Roll on Jordan, roll! Who minds the passing of the years! Eternity is before us, growing brighter and more glorious throughout endless ages to come. Death has no sting except that of temporary parting with loved ones. It marks only the end of human limitations, pain, weakness, and the ills of the flesh with its short-sightedness and sin (and who should regret to see these go?) and the beginning of our eternal life is as spiritual creatures, capable of far greater joy and satisfaction than we have ever known in this vale of tears.

When we come to a realization of these essential facts, regret and sadness give place to eager anticipation as we go onward in the unfolding of God's plan for us. Never shall we want to turn back, but always eagerly to go forward in full confidence that life will grow better and better throughout all time and eternity to come. "For to me to live is Christ, and to die is gain." (Phil. 1:21) We can't lose. Living or dead, we win.

Howard E. Kershner

## BIRTHS

BATH—To Richard K. and Rosa Lee Bath, members of Xenia Friends Meeting in Ohio, a daughter, Susan, on November 13, at Guantanamo Bay, Cuba.

BEESON—To Wilbur and Miriam De Weerd Beeson of the Friends Africa Mission, a son, James Wilbur, on October 5.

ROADWAY—To Jack and Cynthia Kamp Roadway, a son, Jack Jr., on September 23, at Mt. Pleasant, Michigan.

JORDAN—To Carl and Lois Harned Jordan of near Straughn, Indiana, a daughter, Karen Louise, on December 4.

## MARRIAGES

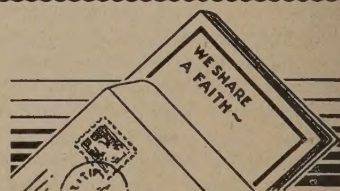
CATELL-COONS—Jane Coons, daughter of Mr. and Mrs. Herbert Coons, to David Cattell, son of Dr. and Mrs. Everett L. Cattell, of the Friends Mission in India, on August 17 at Byhalia Friends Church in Ohio; Walter R. Williams officiating. Both are students at Marion College.

LE VALLEY-Mc NEAL—Naomi Marie McNeal, daughter of the Rev. and Mrs. Ross McNeal of Covington, Ohio, to Homer Le Valley, son of Samuel and Mary Ida Le Valley, on October 25, at Xenia, Ohio, Friends Church, where the bride and groom are both members, with Wilbur W. Kamp, pastor, and the father of the bride, officiating.

## DEATHS

COLLINS—Shelley Proctor Collins, on December 1, at Marion, Indiana, after an illness of six years, aged eighty-six. He was a former employee of the Marion Electric Company and had lived in Marion for sixty-three years. Surviving are his wife, Bertha Lineback Collins, a member of Carthage Friends Meeting; a son, Claude P. of South Bend; a daughter, Cornelia Bond of Quaker Hill, Richmond, Indiana; three grandchildren and nine great-grandchildren. Funeral services were held with Murray C. Johnson officiating. Interment was in I.O.O.F. cemetery in Marion.

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**EDGERTON**—George Whitford Edgerton, on September 11, at Yadkinville, North Carolina, aged eighty-six. He was the son of William Henry and Mary Moore Edgerton of Goldsboro, North Carolina. He professed faith in Christ at the age of sixteen years and began his public ministry at the age of nineteen years at Naumta, his home Meeting. He served as pastor of various Meetings for over fifty years. The early part of his ministry was spent in Contentnia Quarter. The longest pastorate, seventeen years, was at Bethesda in Sampson County. In 1914 he moved to Surry Quarter and held pastorates at White Plains, Westfield and other meetings. Later he entered the work in Yadkin Quarter, filling pastorates at Hunting Creek, Harmony Grove and other meetings. He was always faithful to attend meetings and greatly enjoyed visiting in the homes of the people. During his pastorates many were converted at the family altar. He attended 45 North Carolina Yearly Meetings and three of the Five Years Meeting at Richmond, Indiana. In 1892 he married Annie Pierce, and four children were born to them. In 1917 Annie Pierce passed away, and he later met and married Rosa Coffin Nicholson of Yadkin Valley Quarter, who survives. Also surviving are one son, Emmet C. Edgerton of Dunn, N. C.; one daughter, Clara B. Chappell of Ellerbe, N. C.; and one step-daughter, Jessie Helton of Yadkinville, N. C. Funeral services were held at Harmony Grove Meetinghouse, with Victor Murchison officiating. Burial was in the church cemetery.

**JORDAN**—Leslie L. Jordan, on November 15, in Xenia, Ohio. He was born in Clinch County but spent his early life in Dayton. He was united in marriage with Mary Caylor and to them was born one daughter, Mary Catherine Mustard of London, Ohio. After the death of Mary Jordan, he was later united in marriage with Marie Jenner, and to them was born one son, Jack D. Jordan, of Xenia, Ohio. Leslie Jordan joined Xenia Friends Church during the pastorate of Homer Biddlecum. He was a faithful member and was appointed to different responsibilities through the years. He was a diligent student of the Bible.

**KENWORTHY**—David Kirk Kenworthy, on December 3, in an automobile accident near Richmond, Indiana, aged nineteen. A sophomore at Earlham College, he was active in football, track and Ionian society, and was the holder of a merit scholarship. He was the son of Carroll and Mary Lowes Kenworthy of Washington, D.C. and the grandson of the late Murray S. Kenworthy. A brother, Thomas, is also a student at Earlham. A memorial service was held at Stout Meetinghouse on the Earlham campus. Burial was in New London, Indiana.

**PARKER**—Ida T. Parker, on December 3, at Richmond, Indiana, aged eighty-one. The daughter of Allen Haines and Ruth Hodgkin Thorne, she was born in Fountain City, Indiana, in 1875. She graduated from Fountain City High School in the first graduating class of that school and married William Francis Parker shortly thereafter. He died in 1897 when their daughter, Margaret Ruth Parker, was ten weeks old. Ida Parker took up rural pastoral work at Dunreith and Greensfork graduating from Earlham College in 1907. She graduated from the Auburn Theological Seminary in New York in 1907 as the first woman graduate. She served West Elkton Friends Meeting as pastor after her graduation from Earlham, then served as student pastor and

teacher of Bible at Oakwood Seminary at Union Springs, New York (now Oakwood School at Poughkeepsie) and as pastor of the local meeting there. Her later pastoral work included Meetings in Carthage, Charlottesville and Economy, Indiana; Perry City, New York; Boulder, Colorado; Van Wert and again at West Elkton, Ohio. Her last pastorate, eighteen years ago, was at Economy. She remained active and interested in Quaker affairs and world events until shortly before her death. Surviving are her daughter, Margaret Parker of Richmond, who served as a nurse at the Friends Africa Mission from 1924 to 1938; and three foster daughters, Ethel Roan of Richmond, Amelia Lindley of Media, Pennsylvania, and Frances Grant of Trumansburg, N. Y. Funeral services were held in Fountain City with R. Furnas Trueblood officiating and Edward Ransome assisting. Burial was in the Willow Grove cemetery.

**WHITE**—Elizabeth E. White, on Nov. 9, aged eighty-nine. She began preaching at the age of nineteen and was ordained at Rich Square, North Carolina in 1904. She had served as pastor of Up River Friends Meeting for fifty-two years. Funeral services were conducted in the form of open worship at the Up River Friends Meeting.

**WILKINSON**—W. Arnold Wilkinson, on November 27, at Lawrence, Massachusetts, aged sixty-seven. Born in Wibsey,

Yorkshire, England, he came here with his family sixty years ago and resided in Methuen, Mass. He was an active member of Lawrence Friends Meeting, where he gave of his musical talent by directing choruses at Easter and Christmas and also shared his talent as an artist by beautiful blackboard pictures in the Sunday School. He was active in musical circles for many years in Greater Lawrence and surrounding communities and was a member of the Andover Male Choir. Surviving are his wife, Ethel Wilkinson; a son, Joseph B. of Webster, Mass.; a daughter Dorothy E. Damon of Minneapolis, Minnesota; four granddaughters; two sisters, Mabel Thomas of Methuen and Edith Bell of Andover. Funeral services were held with Alfred Lee of Lawrence Friends Meeting and the Rev. Leonard Collins, pastor of St. George's Church in Methuen officiating.

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## LOCAL MEETING DIRECTORY

**Albany, New York**—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

**Alhambra, California**—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

**Anderson, Indiana**—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

**Berkeley, California**—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Splitter, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; AS—Ashberry.)

**Brooklyn, New York**—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

**Cambridge, Massachusetts**—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

**Chicago, Illinois**—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

**Chicago, Illinois**—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEDarcres 3-9878. Bible School 9:45; Worship 11:00, Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEDarcres 3-2715. Fellowship Dinner, Second Sunday, October thru April.

**Chicago, Illinois**—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5815 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

**Cincinnati, Ohio**—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship, Sunday 11 a.m.; First Day School, 9:45 a.m. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654, Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6528.

**Citrus Heights, California**—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45; Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinder, Pastors. Phone 5634.

**Columbus, Ohio**—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

**Daytona Beach, Florida**—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

**Denver, Colorado**—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m. Worship 11 a.m. and 7:30 p.m. Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

**Des Moines, Iowa**—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

**Des Moines, Iowa**—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

**Detroit, Michigan**—First Friends, 9640 Sorven-to, S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appollone, Detroit 27, Telephone We 4-0273.

**Detroit, Michigan**—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

**Downers Grove, Illinois**—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

**Gainesville, Florida**—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

**Grand Junction, Colorado**—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 6520RS.

**Greensboro, North Carolina**—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

**Hartford, Connecticut**—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

**High Point, North Carolina**—Friends Meeting, 800 Quaker Lane, P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

**Honolulu, Hawaii**—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Christopher Nicholson, 5002 Maunalani Circle, Phone 745893.

**Indianapolis, Indiana**—First Friends Church Offices, 1241 North Alabama Street. Meeting place (temporarily) at White Cross Guild Center, 1701 N. Senate Ave., 9:30 A.M. Church School, 10:45 Morning Worship Service, Geraldine Moorman, Pastoral Assistant. Gene Lewis, Minister to Youth.

**Indianapolis, Indiana**—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

**Jacksonville, Florida**—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

**Kansas City, Missouri**—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

**Kokomo, Indiana**—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

**Long Beach, California**—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

**Los Angeles, California**—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70718.

**Louisville, Kentucky**—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone TWINbrook 5-7110.

**Memphis, Tennessee**—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

**Minneapolis, Minnesota**—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

**Montreal, Quebec, Canada**—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

**Mooresville, Indiana**—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

**Muncie, Indiana**—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

**Newberg, Oregon**—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

**New Bedford, Massachusetts**—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

**New York, N. Y.**—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 7th to April 28th, each Sunday at 11:00 a.m.

**Oklahoma City, Oklahoma**—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

**Orlando-Winter Park, Florida**—Worship 11 a.m. Sunday. Meetinghouse—Marks & Broadway Sts.

**Pasadena, California**—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

**Phoenix, Arizona**—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

**Pittsburgh, Pennsylvania**—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

**Portland, Oregon**—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone Belmont 4-3107.

**Richmond, Virginia**—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

**Riverhead, Long Island, New York**—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

**Scarsdale, New York**—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

**Seattle, Washington**—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9083. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

**St. Louis, Missouri**—Unprogrammed, Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

**St. Petersburg, Florida**—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

**Toledo, Ohio**—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

**Tucson, Arizona**—Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

**Washington, District of Columbia**—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

**Whittier, California**—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

**Whittier, California**—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

**Wichita, Kansas**—University Friends Church, University Avenue at Glenn. Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers, Robert E. Cope, Norman Huff, Lela Gordon. Office phone, AMherst 2-3373.



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